[175 cont.]

They call themselves by the names of "Heu-lolo" ("Black
101 Lolo") or "Peu-lolo" ("White Lolo") and in a more general way by the name of "Dji" (or "Gni"), which is that of the large tribe from which they originated. The Annamese sometimes call them "Man-Khoanh" (which is, "Man with the stripes") because of the numerous
[291] horizontal, multicolored bands from forming the sleeves of the women's jackets.

Among the many varieties of natives who are met with in Upper
142 Tonkin, the "Lolo" is the one whose type most nearly approaches our western type and they often are compared to the Bohemian type. Their appearance and their way of carrying their heads are noble and unconstrained. The eyebrows are horizontal; their color swarthy or copper. The women are slender and graceful, their bearing very elegant (1).

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1. "The 'Lolo' women, amiable and stylish, are much sturdier than the Chinese women. They have not yielded to the fashion of foot-binding and work in the fields, alongside the men, always cheerful and ready to rest from labor by singing and dancing. They are considered the most beautiful women of the province, and frequently Chinese choose their legitimate wives from among these natives, some of whom, yes, many of whom, seem absolutely like Europeans, except for their clothing. Also they wear, here and there multicolored aprons which recalls those of the Slovak women of Hungary." E. Reclus, op. cit., p. 456.

142 La "Lolotte" is famous for the lightness of her coloring, the fineness of her profile, and the beauty of her eyes.

The "Lolo" type makes an impression at the first contact, espe-
142 cially because he presents so striking a contrast to the neighboring
582 types. This general characteristic remains constant, as the "Lolo"

[185 cont.]
773 The "Man" called "Yem-pa."
[101] The "Meo" called "Méo-pa."

[186] When the mother was making the first garment for her children, she commenced with the ancestors of the "Thai" and of the "Man," to whom she gave very good measure. Next, the piece of material being more than half used up, she cut shorter the garment for the ancestor of the "Méo." After this so little material remained that the ancestor of the "Xa-pho" could have only the little jacket still worn by the "Lolo."

[187] The "Ho-nhi"

101 This "Lolo" tribe is represented in Tonkin, between Phongtho
131 and Trinhthuong, only by a few hamlets containing a total of from
161 200 to 300 individuals. Important groupings of "Ho-nhi" are settled in southern Ynnnan, particularly in the region of Pou-eurl. They still are called by the names of "Ouo-ni" or "Wo-ni."

[167] They come from western Yunnan.

They have the general appearance of the "Méo," but they
142 have skin noticeably darker than the latter. They have very sturdy
147 constitutions, but are of a gentle and apprehensive disposition which
181 impels them to isolation.

They speak a "Lolo" dialect rather different from that of the
197 other tribes of the group. They use the "kouan-hoa" as their com-
198 mercial language. They have a very limited number of literate
212 persons.

The costume of the men resembles that of the "Méo" of the
291 region, but the blue color of the costume is a very dark shade.
[177] The women likewise wear clothing of a very dark-blue material, which includes the following:

1. A jacket reaching down to the knees. This jacket is slit on the left side from the bottom up to the belt. The front is lifted up and fastened to the belt on the right side.

2. A breast covering of triangular shape. The point of the triangle is at the top, held about the neck by a cord. The lower